4. Dhanmoe D-5 (ca. 1909)1918 FT? Tan FT? Marad F24

Circumcision and Initiation Ceremonies.

Y 554 M 1504

Circumcision was not practised among *Anyanja*. Among *Amangoniba*, *Mankinga* and *Yao*, the practice was known as *Jando* or *Jando*.

Ku-ondola Jando:—the prepuce was drawn forward and a stick made on the right side of the median line near the frenum. An application mixed with oil was applied. At the present time the Mohammedan practice is common. *Ku-ondola jando*:—the prepuce is drawn forward through a split piece of bamboo and cut off with a sharp knife.

Circumcision is performed on boys usually at the age of nine to twelve years by a medicine man called *Kpatibe*, an honourable calling, in a hut at the *Jando* camp. Both patient and operator stand, unless the former is young, when he sits. The ceremony is witnessed only by the boy's friend. Among Mohammedans clitoridectomy used to be performed by a woman operator (*nakompe*), but, it is said, was discontinued, on account of the heavy mortality, about seven years ago. At the time of the operation a woman was given medicine to make her vomit all unlawful things she might have eaten.

Y 394 981

Initiation ceremonies (including circumcision) take place at irregular intervals. The chief or headman settles the date at which the *Jando* shall be held, generally once a year in July, when there is no work and little else to do. Boys who are considered ready will then take part. The elder brother or a friend of a boy settles whether he is ready for circumcision. The mother then takes a present to the chief. The boys, their friends and the medicine men then depart for the bush, sometimes a couple of miles away from the village. The number may vary from three or four to as many as thirty or forty. In the bush grass huts (*m'unsi*) are erected for their shelter. Food is brought by the mothers and deposited a little way from the camp, and the friends who have accompanied the boys fetch and carry and act as sentinels to prevent approach of any "outsiders." Six months used to be spent in the bush, now four to eight weeks only, and all the circumcision wounds must be healed by the time of the candidates' return. If a boy die, the mother is not informed, she is allowed to bring food each day; at the end when the return is made rejoicing she is told by one of the men.

Y ● [967]

The exit from the village is accompanied by the friends dancing *Tawji* or *Mawau*, the boys in old calico (formerly always in bark cloth) walk and sit down on arrival at the place appointed. The circumcision is performed the following day; during the time which follows instruction is given them on their duties in after life as men, in good behaviour in their married life, re coitus, eating of food, superstitions regarding salt, etc. When this is all over a message is sent to the village, and the youths, walking quietly dressed in new cloths, are met half-way by the women and girls, who dance and sing; after the return to the village there is drinking and dancing, the newly initiated refraining for one day. At the present time the youth probably has some "friend" of the opposite sex with whom he sleeps; until he has had coitus he may not eat food into which salt has been put. His

Y 551 981 [836]